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ABSTRACT

This simulation exercise is designed to provide students at the intermediate and secondary education levels with an experimental or discovery exercise in cross cultural relations. The simulation is designed to be a part of a more extensive study of cultural perceptions and can be used in an exploration or one's own community as well as in more geographically distant cultures. The simulation involves the rules of two imaginary cultures, Heelotia and Hokia. This guide includes information on running the simulation, debriefing students following the exercise, and student handouts. (DB)

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HEELOTIA

A CROSS-CULTURAL SIMULATION GAME

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Stanford Program on International and Cross-Cultural Education

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SPICE

Littlefield Center, Room 14, 300 Lasuen Street
Stanford University
Stanford, California 94305-5013
☎ (415) 723-1114

Background

The Stanford Program on International and Cross-Cultural Education (SPICE) represents a long-term effort by Stanford University to improve international and cross-cultural education in elementary and secondary schools. The program traces its origins to 1973 with the initiation of the Bay Area China Education Project, an effort to upgrade teaching about the People's Republic of China. Subsequently, parallel projects on Japan, Africa, Latin America, Western Europe, and the Soviet Union and Eastern Europe were established, and together with the China Project, became the nucleus of SPICE. SPICE also offers services in the fields of geography and foreign language.

In 1979, SPICE joined with two other international resource organizations–The World Affairs Council of Northern California and Global Educators–to form the Bay Area Global Education Program (BAGEP), an international studies resource consortium serving K-12 schools and districts in the San Francisco area. In 1986, Stanford University, in cooperation with the World Affairs Council and Global Educators, was selected to manage the California International Studies Project (CISP), a legislatively-based (AB 2543) statewide network of international resource centers for which BAGEP serves as a model. SPICE is the curriculum development and materials resource arm of CISP.

Sponsorship

SPICE is sponsored by the Institute for International Studies and the School of Education at Stanford University.

Sources of Support

SPICE receives support from federal sources, private foundations, and the Institute for International Studies.

Current Programs and Priorities

SPICE's current curricular priority is the development of lessons which enhance the study of world history, cultures and geography. In the area of staff development, SPICE's priority is to provide support for the programs of the CISP Resource Centers. SPICE also has ongoing staff development efforts through each of its individual projects, and is centrally involved in a yearly summer institute on the Stanford campus in conjunction with BAGEP.

Within the range of its existing project, SPICE will provide consultation in the development of international studies programs for elementary and secondary education on a fee for service basis.

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Publication of Teaching Materials

SPICE offers over 60 titles which include curriculum units, resource guides, and research reports. Write to SPICE for a free catalogue.

HEELOTIA

A CROSS-CULTURAL SIMULATION

Recommended for Grade 5 to Adult

Developed by Wider Horizons and revised by the
Stanford Program on International and Cross-Cultural Education

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acknowledgements

Heelotia was originally developed by the group Wider Horizons. Many years ago, the now defunct group gave the rights for further development of the simulation to the Bay Area China Education Project (BAYCEP) which eventually was absorbed by SPICE. Due to the continuing popularity of *Heelotia*, this edition has been revised and reformatted in celebration of SPICE's 15th anniversary by Jane Boston, SPICE Director, and Catherine Wildenthal, a Stanford University student volunteer. Dana Walker, Latin America Project Coordinator at SPICE, and Beth Hansen were responsible for the cover design. Mary Dern served as production editor and Dorothy Justen handled its publication. A special thanks to the many participants in this simulation over the years who have helped us think about appropriate clarifications and refinements.

Other simulations similar to *Heelotia* are available, most notably *Bafa Bafa* by Gary Shirts. Although more complex to run, it is one of the best cross-cultural simulations available and can be obtained from

SIMILE II
P.O. Box 910
Del Mar, CA 92017

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using simulations

A simulation is an important learning activity which involves students in roles where they must think and act in a situation which is similar to one in real life. Although never able to duplicate the complexity of a real event or teach specific facts, a simulation may allow students to exercise some of the problem solving skills and experience some of the feelings which occur in a real event. A simulation should never be treated lightly as "only a game." Good simulations have the capacity to generate very strong thoughts and feelings in their participants, and the teacher always should be prepared for that possibility.

Although simulations involve role play, they operate within the constraints of a pre-designed set of rules. A certain degree of ambiguity in these rules leaves room for students to bring their prior experience and personal values to the activity, but the general framework is defined.

Careful thought should be given to the placement of a simulation in a unit of instruction. How does it help achieve the goals of the unit? Which concepts and skills will this experience help develop? Is there prior information needed which will enhance the student's participation in the simulation and/or help link the experience to real-life situations? Will the simulation set a context for material to be studied in the future? How can the simulation be structured to allow adequate time for orientation, play, debriefing, and follow-up? Is the complexity of the simulation appropriate for the age and experience of the students? Is the available physical space adequate?

The role of the teacher in a simulation is absolutely critical. The teacher serves as an orientation leader and a facilitator. It is important to experience the simulation yourself before introducing it to your students. Invite your friends or colleagues to participate with you. If the simulation requires more than one facilitator (as recommended in Heelotia), be sure all facilitators have the opportunity to participate in the activity beforehand. When more than one facilitator is involved, the responsibilities of each should be clearly defined when planning for the simulation.

A simulation is run most successfully when participants have had a clear, concise introduction to its framework. As rules and roles are explained, time should be allowed for questions and practice. It is important, however, that the focus remain on the framework of the activity. The facilitator should avoid comments or answers that suggest strategies or infer outcomes.

During the simulation, the facilitator should carefully observe the proceedings and take notes which may help guide the debriefing. It is important to remember that the students will sometimes select strategies that don't work and communications may sometimes become tense and difficult. Unless the participants' safety is jeopardized, the facilitator should not coach or intervene in the interaction, allowing students the opportunity to solve problems directly.

Debriefing a simulation is essential. Unless there is adequate time for debriefing, a simulation should not be attempted. Missing or inadequate debriefing may leave a residue of misunderstandings and/or misinformation which may have negative consequences both in and outside the classroom. Equally important is the lost opportunity for reflection and learning. Debriefing questions are generally provided with the simulation and they should include questions which elicit:

- a description of what happened
- how the participants felt during the simulation and how they are feeling afterward (both as members of groups in which they participated during the game and as individuals)
- strategies that were attempted and their results
- other strategies which might have been possible
- analogies to real life situations and a discussion of how this was the same/different
- how the situation related to the students' own values and their subsequent actions during the simulation
- questions which remain for future study and ways to pursue those questions

Traditional evaluation methods generally are not appropriate for simulations. Students should never be evaluated for their participation in the simulation itself. Many teachers have found an effective evaluation activity to be a journal entry or other writing exercise in which students summarize their insights from the activity and its debriefing.

Simulations are often noisy and sometimes confusing. They require considerable flexibility. Yet, their potential for developing deepened understandings of key concepts and increased skill in decision making, communication, negotiation, and conflict management remains high, making them an important learning tool.

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introduction

Heelotia is a simulation designed to provide students at the intermediate and secondary level with an experimental or discovery exercise in cross-cultural relations. The simulation is designed to be a part of a more extensive study of cultural perceptions and can be used in an exploration of one's own community as well as that of more geographically distant cultures.

Every culture operates according to universally acknowledged, though often unwritten, "rules" of behavior. In this simulation, the rules of the two imaginary cultures, Heelotia and Hokia, are introduced to the participants. Ambiguity has been built into the simulation to place the burden on the participants to make personal decisions regarding their behavior when they come in contact with the other culture, just as we must do when we venture into other cultures in the real world. The activity allows each participant to experience how he/she chooses to mediate personal and group norms and expectations. This simulation highlights cultural difference, not because we believe cultures are more different than alike, but because we hope to create a forum in which participants can reflect on their own and others' behavior when confronted with difference.

objectives

- to give players a simulated cross-cultural experience
- to help players develop decision making skills (individual and group)
- to provide a forum of discussion about the accuracy of our perceptions: to raise questions of how and where we get our information and how our perceptions are formed

time

The simulation requires a minimum of 75 minutes, but 90 to 120 minutes is more desirable. It is suggested that the simulation be divided into a two-day activity, although it could be run in a single day if time permits.

participants

- Grade 5–Adult

- This simulation runs most smoothly if there are two teachers or facilitators to guide and monitor the interactions.

- A minimum of 12 players per culture (24 players total) and a maximum of 30 players per culture (60 players total) are

required. One of the cultural rules involves electing a female to one position; in an all-male group this can be modified.

materials and preparation

• The simulation should be played in two separate rooms that are next to or near each other. One room should be large enough to hold all of the players for the introduction and debriefing. In both rooms, the chairs and tables should be moved against the wall to allow easy movement during the simulation.

• The room in which the debriefing session will be held should have either a blackboard or a large piece of butcher paper for the recording of players' comments.

• Tags: Each player will need a nametag. Half should read "Hokie" and half should read "Heelot." Two different colors of 3/4" self-adhesive labels work well.

• Tokens: Each player will need a packet of five tokens. Tokens, provided in the handouts, can be cut out and laminated for reuse. Tokens should be duplicated on red paper. Clip five tokens together to make one packet for each player. Both cultures will use the same tokens.

role of the teacher

The role of the teacher/facilitator is very important. He/she first must set the context for the simulation and ensure that participants understand the rules. Once the simulation begins, he/she becomes the monitor and timekeeper, making sure that the cultural exchanges take place on schedule. An important objective of *Heelotia* is to encourage decision-making skills; therefore, the facilitator should avoid making decisions for the players when questions arise during the actual simulation. The facilitator's most important role takes place during the debriefing session after the simulation, when he/she guides students' reflection and discussion about the experience. If more than one facilitator is used, responsibilities should be divided before the simulation begins.

running the simulation

overview

The students will be divided into two groups and taught the rules of their respective cultures (but not the rules of the other culture). A High Hokie and a High Heelot will be elected by their respective groups. These officials pass out the tokens which the players will try to get from one another according to the rules of the culture. The official will send delegations from his own culture to the other culture, holding meetings after each group of visitors returns to discuss what they have learned. After four visitor exchanges, the simulation is over and the debriefing session begins.

visitor exchanges

Four exchanges occur between the two cultures. The "observer" exchange should involve only one or two players visiting from each culture. In each subsequent visitor exchange, the number of visitors to the culture must not exceed one-third of the total population; for instance, if each culture has a population of 12, there must never be a delegation of more than four visitors. Every player must visit the other culture at least once. During each exchange, each culture should get the same number of visitors: three Hokies will visit Heelotia when three Heelots visit Hokia.

simulation day I

step 1: 10-15 minutes

Introduce the simulation, disuss the overall format and general rules of the simulation (such as the organization of the visitor exchanges), divide the players into two equal groups, and send them into separate rooms. The simulation will proceed more quickly if there are two facilitators so that steps 2 and 3 can be conducted with each culture at the same time.

step 2: 10-15 minutes

In each culture, distribute the appropriate handout and read it section by section to participants, checking comprehension after each section. Demonstrate the cultural behavior after each rule is read. Pass out name tags and answer any questions about rules. Collect the rules.

step 3: 15 minutes

Oversee the election of a High Hokie/Heelot (see culture handouts for details). Allow the High Hokie/Heelot to distribute the packets of tokens. Allow students to practice cultural behaviors for five minutes.

simulation day II

step 1: 5 minutes

Within each culture, review the rules and, if necessary, conduct another short practice session.

step 2: 25 minutes

Begin the simulation. One facilitator should stay in each room to monitor the interactions. The following is a suggested timetable.

EVENT	TIME
1 - observer exchange	3 minutes
2 - observers return and share information	3 minutes
3 - first exchange of visitors	3 minutes
4 - intra-cultural meeting to discuss visitor reports	5 minutes
5 - second exchange of visitors	3 minutes
6 - intra-cultural meeting to discuss visitor reports	5 minutes
7 - third exchange of visitors	3 minutes

note: For the simulation to have its greatest impact, these exchanges should be conducted as rapidly as possible.

step 3: 20 minutes

Gather both groups into the larger room for debriefing. Collect tokens and handouts.

general tips

- Always demonstrate the rules of interaction within the culture to prevent confusion. As you are going through the rules, ask questions of the players to make sure they understand (e.g., How do you answer yes or no? How do you start a conversation?).

• Remind the High Hokie and High Heelot to hold a meeting each time their emissaries return from the exchanges to discuss their observations. Also, remind them to elect a surrogate when they themselves go to visit the other culture.

• Encourage the players to take their tokens to the other culture when they visit, but be noncommittal about their use. Remind them that they do not know what to expect during their visits. You should not answer any question on how they are supposed to behave while visiting the other culture. *Tell any students who ask to decide for themselves and to bring it up at the next intra-cultural meeting.*

• Many of the cultural guidelines and rules for the simulation are intentionally vague so there is room for individual interpretation by the players. For example, the High Hokie/Heelot may strongly influence the direction of the simulation depending on how he/she uses power–conducting the meetings, choosing the delegates, giving specific duties to the visitors or not. You should encourage the High Hokie/Heelot to come out with policy declarations in response to questions brought up in the intra-cultural meetings, and assist him/her in leading discussions on priorities and behavior. If the High Hokie/Heelot needs help in bringing the group to consensus or in focusing the discussion, the facilitator may provide some tactful assistance. It is important, however, that the facilitator not make decisions for the participants or interfere with the interaction unless the health or safety of a participant is at risk.

Debriefing

purpose

Debriefing is the most important part of this activity for it allows students to reflect upon the thoughts and feelings generated by the experience. Although there is a wide variance in the ways groups and individuals participate in the activity, it can be expected that strong feelings will have been generated. For example, if someone was evicted from the other culture or was hissed at, it is reasonable to expect that there will have been an emotional reaction. It is the responsibility of the simulation facilitators to see that those feelings are aired and discussed thoroughly.

The main goal of the simulation is that the participants will begin to realize the basis for their perceptions and misperceptions of those who have a different culture, lifestyle, or way of thinking. In debriefing, Hokies will often make rash statements in describing the Heelots and vice-versa. You will note that the players progress quickly from observation to inference to judgment. For instance, an observation that Heelots avoid direct eye contact in conversation often evokes the labels "closed," " shifty" or "untrustworthy." There is nothing in Heelotian cultural rules that substantiates such conclusions. It is the job of the facilitator to help participants identify their own behaviors within the group interaction and to reflect on their origin and meaning.

Following is a series of questions to elicit responses from the players individually or from the group as a whole. It is advisable to follow the order of the first four questions and then you can allow the discussion to become open-ended. Record the responses on the board or paper in the debriefing room.

questions

1. Addressed to the Hokies:
   - How would you describe the Heelots using only adjectives?
   - How do you think the Heelotian culture operates?
   - What is the structure of their society?
   - Were the rules of the culture discernable?

2. Address Question One to the Heelots about the Hokies.

3. Addressed to the Hokies:
   - Do you feel the Heelots gave an accurate description of your culture?
   - Describe your own culture, its structure and its rules.

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4. Address Question Three to the Heelots about their culture.

5. Who was hissed at or ejected?
   Addressed to those who were hissed at or ejected:
      How did it feel?
      Do you know why you were treated this way?

6. How do you feel about your culture?

7. In which culture did you feel more comfortable and why?

8. Describe the process by which you learned about the other culture. Specifically, what factors influenced that process: second-hand information from previous visitors, direct observation, trial and error?

9. Did gender differences influence the interactions? If so, how?

10. What barriers made communication and understanding between cultures difficult? (e.g., language differences, non-verbal codes, preconceptions, anxiety)

11. Do you think the kinds of things that you experienced in this simulation occur in the "real world" as well? What effect do these personal communication problems have on international relations?

Heelotian Culture

Introduction

The people of Heelotia are called ***Heelotians*** or ***Heelots.*** They spend most of their time interacting socially to obtain red tokens. These tokens are greatly valued for their color–**red.** The more red a Heelot accumulates, the greater is her/his influence and status within society. Tokens are used to reward or sanction behavior.

Heelots value information about personal preferences, with a special interest in "favorites." Through the centuries, discussion of likes, dislikes and favorites has become the major topic of conversation in the Heelotian society. However, Heelots also have a strong sense of privacy, and certain matters (such as numerical information about oneself) are not usually discussed. Although Heelots do not abhor discussion of numerical information, they feel quality is more important than quantity, and thus more worthy of conversation.

The High Heelot

Within society, there is a High Heelot (male or female) who is elected by the group and has the following responsibilities:

- distributing five tokens to each member of the society
- interpreting the law
- enforcing the law
- monitoring interactions
- calling periodic meetings (especially after contact with other cultures)

Heelot Law

In interacting to obtain red tokens, certain laws are strictly followed:

- Conversations are private and information is never exchanged with more than one person at a time. The only exception is during meetings called by the High Heelot.
- Bodies are a very private matter. Never touch another person, nor allow yourself to be touched.
- There exists a strong taboo against eye contact in conversation. Heelots never look the other person in the eye; they approach the person and converse with the right side of their faces.
- Questions are asked by adding "heelo" to the end of a statement. (e.g., "your favorite color is blue, heelo" means, "is your favorite color blue?") Replies are "**heelotia**" for true and "**heelo** " for false.

Social Interaction

Keeping these cultural rules in mind, Heelots interact to obtain tokens in two ways:

1. Guessing personal information and preferences of fellow Heelots using only questions that can be answered true (heelotia) or false (heelo).
   Examples: "Your favorite dessert is apple pie, heelo." "You like to be out-of-doors, heelo."

   A correct guess requires that the person must give you a token as a reward. No tokens are exchanged for incorrect guesses. Only two questions can be asked per interchange, although you can return to speak to the same person as many times as you wish.

2. Collecting a token from any person whom you find breaking the rules of the culture.

The person with the most red tokens at the end of the game is inducted into the prestigious "Order of the Red."

Visiting Hokia

Heelots will have a chance to visit the people of Hokia. While in Hokia, the emissaries from Heelotia are to acquire the following information from two Hokies during their visit:

- color disliked most
- favorite food
- favorite pastime

This information must be recorded and submitted to the High Heelot upon return home.

Non-Heelots

In Heelotia, outsiders are treated differently from fellow Heelots. Whereas inappropriate behavior by fellow Heelots is punished by taking away tokens, this method is not used with non-Heelots. When an outsider breaks one of the rules, Heelots show their utter disgust by hissing and then walking quickly away from the offender.

Rules of the culture should not be told to outsiders.

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Hokie Culture

Introduction

The people of Hokia are called ***Hokies.*** They spend most of their time interacting socially to obtain tokens. The greater number of tokens a Hokie possesses, the greater is his/her prestige. Tokens are used to reward or sanction behavior.

Hokies have a fascination with personal information and with numerical statistics, and through the centuries, conversations have come to revolve around acquiring such information. In addition to verbal communication, Hokies use a body language which originally had deep, moralistic overtones. Although the significance has been lost through the ages, Hokies still adhere to the rules of this non-verbal communication. The sexes are segregated in Hokia, and permission to speak to a specific member of the opposite sex must be obtained from the High Hokie.

The High Hokie

Within society, there is a High Hokie who is always a woman. She is elected by the group and has the following responsibilities:

- distributing five tokens to each Hokie
- interpreting the law
- enforcing the law
- monitoring interactions
- giving permission for communication between persons of opposite sexes
- calling periodic meetings (especially after contact with other cultures)

Hokie Law

When Hokies speak with each other, certain procedures must be followed:

- Conversations begin and end with a handshake. A handshake with someone indicates that you wish to engage her/him in conversation. A handshake also indicates when a conversation is over.

- Immediately after shaking hands, each person must tell what number child he or she is within his/her family. (e.g., You are the youngest of three children, so you say "three.") *This information must be exchanged before the conversation can continue.*

- Yes and no are never spoken. Body language is used to express these two words. Yes is indicated by touching the **right** hand to the **right** shoulder. No is indicated by touching the **left** hand to the **left** shoulder.

Social Interaction

Keeping these cultural rules in mind, Hokies interact to obtain tokens in two ways:

1. Guessing the numerical statistics and personal information of fellow Hokies using only questions that can be answered with a yes or no. Questions usually deal with:
    - quantity: the number of children, siblings, cars, pets, etc.
    - date: year of birth, marriage, graduation, etc.
    - personal information: marital status, hobbies, occupation, etc.

    Examples: "Do you have three rooms in your house?" "Are you 5' 6"?"

    A correct guess requires that the person must give you a token as a reward. No tokens are exchanged for incorrect guesses. Hokies who ask questions with obvious answers are frowned upon. (e.g., "Do you have 10 fingers?") Hokies regard honesty as a virtue. Only two questions can be asked per interchange, although you can return to speak to the same person as many times as you wish.

2. Collecting a token from any person whom you find breaking the rules of the culture.

The person with the most tokens at the end of the game is the winner.

Visiting Heelotia

Hokies will have a chance to visit the people of Heelotia. While in Heelotia, the emissaries from Hokia are to acquire the following information from two Heelots during their visit:

- year of birth
- number of brothers and sisters

This information must be recorded and submitted to the High Hokie upon return home.

Non-Hokies

In Hokia, outsiders are treated differently from fellow Hokies. Whereas inappropriate behavior by fellow Hokies is punished by taking away tokens, this method is not used with non-Hokies. When an outsider breaks one of the rules, he or she must be reported to the High Hokie and is firmly and surely evicted from Hokia.

Rules of the culture should not be told to outsiders.

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tokens

H	H	H
H	H	H
H	H	H
H	H	H
H	H	H
H	H	H
H	H	H
H	H	H
H	H	H
H	H	H
H	H	H